N°. VI.

FOR JANUARY, 1808.

IMPERIAL

RUDIMENTS

FOR THE

HALCYON AND POLITICAL

CHURCH;

INTRODUCTORY TO THE

AGE OF SCIENCE.

☞THE GOVERNMENT OF GOD IS ONE AND INDIVISIBLE.

"*Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye. Acts*, iv. 19."

"*When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn. Prov.* xxix. 2."

DEDICATION.

To the greateſt political character, the moſt undiſguiſed and independent advocate of the original rights of men, the moſt beneficent friend of the human family and moſt genuine republican, as a public character, at this time known in the world; (unto whom, as an active inſtrument in the hand of Almighty God, our country is greatly indebted for that equitable toleration which has opened a door for the publication of the preſent ſentiments of "*The Political Church.*") *His Excellency Thomas Jefferſon, now President of the United States of America*, the following, neceſſary work, is moſt humbly inſcribed:

By one who eſteems it his privilege
to ſubſcribe himſelf a member
of the CHURCH OF GOD,
AND CITIZEN OF THE WORLD.

IMPERIAL RUDIMENTS, &c.

RUDIMENT I.

Of genuine sovereignty, and the true sovereign.

The light of the divine word sheweth,

No 1. That there is one *Deity* and none other but he, that is to say, but one GOD or true divinity *only*, for all men to obey and worship; that this God, though possessed of communicable attributes, eternal properties, and unchanging perfections, is not composed of parts and passions; nor yet is he confined to any local, or personal situation like unto men, but is simply ONE Omnipresent and indivisible spirit; the only true sovereign of a rational world and only fountain of all real authority and sovereignty, (political as well as spiritual) to be acknowledged by christians.

No. 2. That all men are divinely bound to yield submission and reverence to this sovereign in preference to every other, and to acknowledge no other king; but, as loyal subjects of the government and empire of God, to disavow and renounce allegiance to all other governments, authorities and Potentates, and openly to yield and declare alle-

giance to the Lord alone; who is the only king of ſaints and proper ſovereign of the whole earth.

No. 3. That the ſelf-exiſtent and immutable divinity cannot be ſeen, known, or conceived of, by creatures, any other way than as he is expreſſed in *visible agency*,

No. 4. That the goſpel was not deſigned, as ſuppoſed by ſome, to alter the original plan of the divine Law or to make its requirements more or leſs favourable, but rather to expreſs the original principles and requirements of the immutable government more fully and intelligibly to men; ſo as the authority of God and divine ſovereignty might be the more eaſily aſcertained and clearly underſtood.

No. 5. That the moſt eminent part of all viſible agency is the Lord Jeſus Chriſt, and that as the eternal divinity is eſſentially the head of Chriſt, even ſo hath he ordained the Lord Jeſus Chriſt to be the head over all other agency unto the church or empire of God.

No. 6. That therefore, the Deity, in order to a familiar communication of himſelf to the ſubjects of his government, in the exercise and adminiſtration of his ſovereignty, has been pleaſed to veſt (or poſſeſs) this moſt eminent part of his own viſible agency with all the fulneſs of divine authority, in heaven and in the earth, that ſo, by him, or through his agency, the ſame might be familiarly ad-

miniſtered to men in the natural world, and that the authority of God might, in this way be the more fully and clearly diſplayed.

No. 7. That the true ſpirit and principles of the divine government, has been clearly made evident to the world, by the doctrines and diſpoſition expreſſed towards mankind in the life and converſation of Jeſus Chriſt in the earth while in fleſh.

No. 8. That the only true God makes himſelf known to his creatures no other way than by a familiar diſplay of his communicable attributes, by an illuſtration of the true nature of his *Conſtituent properties*, and by a clear exhibition and unfolding of the true principles of his immutable government.

No. 9. That it is by forming a correct and familiar acquaintance with *these only*, we ſhall ever be able to become truly acquainted with the natural rights of men and of the propriety and Juſtice there is in contending for them; and that an ignorance of *these*, in every age, has been the only cauſe of the prevalence of all bondage and oppreſſion in the human family

RUDIMENT II.

Of genuine government.

The light of the divine word sheweth,

No. 1. That there is but one true ſcience

of genuine government in exiſtence, whereby all the individual and national concerns of men, ſpiritual and temporal, ſhould be regulated; whereby alone and only the political, as well as ſpiritual, rights and welfare of men can poſſibly be permanently ſecured, and for the adminiſtration or exiſtence of which there is any real, or proper, authority.

No. 2. That this government is founded in the authority of heaven;—that unto this alone, before God, all men are Amenable;—that as ſubjects of this government only all muſt be accountable to God in the day of judgement, and that by this alone will every man be Juſtified or condemned before the judgment ſeat at the great aſſize.

No. 3. That this *Science* is the true government of God, is ſtrictly divine, and is compoſed of the ſelf exiſtent principles of infinite propriety.———That all the principles of the divine government are ſtrictly moral, and perfectly conſiſtent with the character of God; and that all moral principles are eternal and immutable.

No. 4. That in this divine ſcience is contained every true governing principle that is in any degree requiſite for the complete regulation of all the private and public, individual and national, ſpiritual and temporal concerns of the whole world.

No. 5. That whereas all true governing principles are moral, eternal and immutable,

there can be no ſuch thing as deviſing or making any of the principles of genuine law, or true government; that therefore, the prerogatives of legiſlation, or making of laws, cannot belong to man and all human legiſlation muſt be unneceſſary and altogether improper; muſt be repugnant to divine principles and evidently inconſiſtent with genuine chriſtianity.

No. 6. That all laws, or governing principles, deviſed or made by men are calculated only to wage war with, counteract, add unto, or make void the immutable Laws of heaven; and therefore, muſt be an abomination in the ſight of God. That errors in government, or political corruptions, are the chief cauſes of all political vices among men.

No. 7. That all the fundamental principles of evangelical religion are compriſed in the divine and immutable government, and that the whole viſible practice of all true religion ſimply conſiſts in doing good unto men, agreeably to the directions of heaven, as declared to the world in the government of God.

No. 8. That a real fidelity and true obedience unto the divine government, is the only allegiance we owe to God, and the only religion and holineſs taught in the ſacred ſcriptures.

No. 9. That by the diſpenſation called the *Millennium*, we are to underſtand "*The reign of* GOD *by viſible agency in the natural*

"*world*;" or in other words, "*The age of true science*;" wherein the ſovereignty of God, as expreſſed in his immutable government, will be adminiſtered to the natural world in general, by agency viſible to men in the fleſh.

No. 10. That, by the general judgement of the world, we are to underſtand the general adminiſtration and execution of real and univerſal equity, whereby the judgements of God will be made manifeſt; that is to ſay, the general adminiſtration and execution of the divine government in the natural world, by the agency of the ſaints, under the directions and influence of Chriſt, in ſubordination to God; whereby the kingdoms of this world will be conſtituted the kingdom of our God and of his Chriſt, and Jehovah will be made known and acknowledged among men to be the king and only king of the whole earth.

No. 11. That the time has at length come for the removing of thoſe laws that are ſhaken, as of things which have been deviſed and made, in order that thoſe immutable laws, which cannot be ſhaken, which have not been deviſed or made, may remain.

No. 12. That all human governments may be conſidered as ſo many attempts to ſupplant and rival God, and an open refuſal of his authority.

RUDIMENT III.

Of the general and original rights of men.

The light of the divine word sheweth,

No. 1. That all men by nature are brethren, the children of one common and divine parent, and equally alike near and dear to that parent, and therefore, as such, by birth, entitled to an equal share in the divine friendship; and of course, in all cases, to equal rights and equal privileges; and that these rights or privileges can be forfeited from no man but by his own misconduct.

No. 2. That life, liberty, the possession of property, independence, and pursuit of happiness, are the native, equal, and inalienable rights of all men; that it is the incumbent and important duty of all, who enjoy these rights, to pursue every possible just means, in behalf of the oppressed, who may be deprived of them, whereby all others may be brought into the complete enjoyment of them also; and that it is the equal duty of all, who may be deprived of them, in behalf of themselves and their offspring, to pursue every possible just method in vindication of those rights until every obstruction is removed entirely out of the way and the whole human family may be restored to the complete and unmolested possession of their original inheritance.

No. 3. That for any kind of Agency to oppose and resist any man or combination of men engaged in the equitable pursuit and Vindication of the Original rights of men as individuals or of Society, is not only a wicked departure from the righteous principles of the divine government, but a wilful resisting and waging war with God.

No. 4. That the right of the slave, in America, to his freedom and independence is original, divine, and inalienable, a right founded in the eternal principles of immutable truth and Justice; but, that the right of his nominal Master to hold him, as his property, in slavery, is not original, inalienable or divine; but artificial *only*, a right founded in the infernal principles of falshood and injustice.

No. 5. That the slave therefore, agreeably to the genuine principles of the divine government, the constitution of the United States, and Bill of rights, has a much better right to claim and unmolestedly possess his liberty and independence, on demand, without price or purchase, than his pretended Master has to retain him one moment in slavery, or to claim him as his legal property.

Query } Is genuine government designed and calculated to protect and secure the rights of men, or to bereave men of their rights, and to promote and protect the principles and practice of oppression and injustice?

RUDIMENT IV

Of practical religion and government in connection.

The light of the divine word sheweth,

No. 1. That true government, (called policy) and genuine religion cannot be ſaperated, but that the practice of all true religion conſiſts in doing good unto the objects of God's friendſhip, viz. our fellow men, particularly thoſe in diſtreſs and in a needy ſituation ;—that all true governing principles (commonly called politics) are contained in the true chriſtion religion ;—that the weightier matters of the divine government, are judgment, mercy and *fidelity*, (or faith) that is, to do juſtly, to love mercy, and to walk humbly with God ; that the *whole is fulfiled in doing unto all men as we might, in like circumſtances, reaſonably require them to do unto us ;* and that the true devotion which the Lord hath choſen and required of man, is to looſe the bands of wickedneſs, to undo the heavy burdens, to let the oppreſſed go free, and that we break every yoke ;—to deal our bread to the hungry and that we bring the poor (both white and black) who are caſt out to our houſe ;—when we ſee the naked that we cover him, and that we hide not ourſelves from our own fleſh ;—that we draw out our ſouls to the hungry and

ſatisfy the afflicted ſoul. See Iſai Chap. lviii. ——That we viſit, by adminiſtering comforts and neceſſary ſupplies unto, the widow and fatherleſs in their affliction and that we keep ourſelves unſpotted from the world.

No. 2. That this is pure religion and undefiled before God; that the practice of true holineſs ſimply conſiſts in doing good unto mankind, in relieving the oppreſſed and in doing all that is in our power to make individuals and ſociety at large free and happy.

☞ This is a ſacrifice more pleaſing and acceptable to God than all the ceremonial and elemental forms which men are capable of performing. This is the very religion which our Saviour brings into view, at the Judgment ſeat, when he ſays "*I was an hungred, and ye* "*gave me meat;*—*I was thirſty, and ye gave* "*me drink;*—*I was a ſtranger, and ye took me* "*in; Naked, and ye clothed me;*—*I was ſick,* "*ye viſited me;*—*I was in priſon, and ye came* "*unto me.*"

"*Inasmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me,* ſee Matth. xxv. 35, 36.—40."

RUDIMENT V.

Of a defensive resistance, and the propriety thereof.

The light of the divine word sheweth,

No. 1. That a defensive resistance for every man equally alike, white and black, not by way of retaliation or of rendering evil for evil, but, in vindication of his native and inalienable rights, even unto death, when those rights cannot be otherwise vindicated and defended, is strictly lawful, equitable and right before God, and highly justifiable before just men; and therefore, not at all criminal or censurable, but perfectly just and truly consistent with divine principles and with the true spirit of the divine government; which considers every man, as a child of nature, equally alike free and entitled to equal rights and equal privileges in the proper enjoyment of his original inheritance.

No. 2. That for any government to criminate and put a white or black man to death without a just cause, that is to say, without being guilty of criminal conduct, is as strictly murder as if any individual had in cool blood, without any just cause for provocation, wilfully and violently taken the life of another individual.

No. 3. That the force of government being on the ſide and in favour of any betrayer, or murderer who might be vile enough to have an active hand in ſuch wicked and cruel maſſacre, renders the violence thus committed on the ſufferer not leſs but rather more criminal in its nature.

No. 4 That therefore, it will of neceſſity follow, that our innocent African brethren who were condemned and hanged at Richmond, in Virginia, for only attempting to obtain their rights (without ſo much as doing perſonal violence to any man, while a BURR, by the force of money and falſe agency, was cleared) were cruelly murdered; and that all who were active in that atrocious crime were ſtrictly murderers and for that inhuman and unequalled cruelty remain yet to be tried at an impartial bar before an impartial Judge.

No. 5. That the blood of the murdered, who were as precious in the ſight of God as if they had been white, like Abel's crieth aloud againſt the murderers and againſt an ungodly government for vengeance; nor will divine juſtice leave that oppreſſed people (the deſpiſed and friendleſs Africans) long without a remedy.

No. 6 That it muſt be as righteous and as juſtifiable before God for a black man as it

is for a white man to contend with ſeverity‡

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‡ Candid reader, if theſe ſentiments ſhould offend you,——*——*——* try, as a judicious man, without prepoſſeſſion or prejudice, to reflect a little——and for a moment, in your mind, exchange ſituations with your ſlave; placing yourſelf, in all reſpects, in his ſituation and him exactly in your ſituation, and while you thus invert the ſcene endeavour to aſk an impartial heart whether you would not conceive yourſelf juſtifiable before God in engaging in the moſt bloody war, or whether it would not be your choice to die twenty deaths, rather than ſubmit yourſelf to the wretched ſituation of becoming the perpetual ſlave of your inferior? or SAY of your negro? eſpecially if you knew, at the ſame time, that by ſuch a baſe ſubmiſſion,—by ſuch an ignoble reſignation of your rights you was not only guilty of making a cowardly ſacrifice of your own original inheritance and moſt valuable bleſſings, but, that by ſo doing you was equally guilty of perfidiouſly conſigning your poſterity to the ſame wretched dilemma? would you not rather be ready to cry out unto thoſe who might be engaged with you, contending in battle for your rights, "fight on my brethren, and "chooſe death rather than ſlavery! remem- "ber, the good cauſe in which we are engaged "is liberty! is the vindication of our rights!

even unto blood for his original and inalienable rights; and that for any man or combination of men violently to bereave a black man of his original inheritance and to retain him in perpetual slavery must be a crime of equal magnitude, in the eye of divine justice, as for any man or combination of men violently to bereave a white man of his original inheritance and to retain him in perpetual slavery.

RUDIMENT VI.

Of slavery, and the impropriety thereof.

The light of the divine word sheweth,

No. 1. That death is to be prefered to slavery, and that therefore, to rob a man of his freedom and to retain him for life in

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"let us determine manfully to gain our liberty, "to secure the rights, the original inheritance "of our offspring, or die in pursuit of "them; let us meet death in preference to "slavery! let us have liberty or die. *Liberty "or death! liberty or death! liberty or death!*"

ſlavery is worſe than to rob him of his life ;† that any government which in its nature is calculated to countenance, ſupport, juſtify, and protect, manſtealing, murder, fraud, the worſt kind of public robbery, and a great variety of the moſt vicious cruelties and oppreſſions, ſuch as are inſeparably connected with ſlavery, cannot be of God but muſt be of the devil; and therefore, not obligatory or binding on the ſubject; *except it might be from the devil on the subjects of his kingdom.*

No. 2. That ſuch a government muſt be unrighteous and in its true nature oppoſed to the nature of God, and no leſs calculated to wage war with every principle of the divine government; can be conſidered nothing leſs than a wicked invaſion on the native rights of in-

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† To realize this, ſuppoſe a tender parent had a little child who lay a dying and there chanced to be preſent a ſtranger, who had it fully in his power to cure the child and would ſay unto the parent, "on condition you will ſell that child to me and put it fully in my power to take it with me acroſs the ſeas, to a certain country, where I may ſell it a ſlave for life, I will cure it; otherwiſe, it may die."

Which of the two evils, may we ſuppoſe, would be the choice of a tender and rational parent? ſurely death in preference to ſlavery.

dividuals and of ſociety in general, and ſuch as every man of integrity is divinely bound to renounce and bear public teſtimony againſt.

No. 3. That the agency of ſuch government, in countenancing and ſupporting ſuch abominations (after profeſſing to be the advocates and guardians of the people's rights) by ſuch breach of that confidence which the public had placed in them, ſuppoſing them to be men of virtue, have forfeited their right to public confidence any longer, have put it entirely out of the power of every faithful and juſt man to place any further confidence in them as guardians of ſociety, as the friends of man, as the advocates of truth and juſtice, as the votaries of morality, or as men who would not (by the ſame unjuſt principles they have already manifeſted) if they had it equally in their power, countenance the robbing and enſlaving of us all, and by the ſame unrighteous principles betray and ſell our country.

No. 4. That for a free and enlightened people to intruſt their moſt valuable rights with, or in the hands of, ſuch perfidious characters any longer would be quite inconſiſtent with ſound reaſon and repugnant to common ſenſe.

No. 5. That if the pretended maſter of any ſlave is juſtly entitled to the payment of the full price of ſuch ſlave before he may go free, then every ſlave (on the ground of true republicaniſm) muſt be as juſtly entitled to

the payment of the full price of all the labour by him performed after he is twenty one years of age before his nominal maſter can be out of his debt.

No 6 That if a ſtrong induſtrious white man is juſtly entitled to 3000 dollars for the faithful labour of 30 years, then a black man muſt be as juſtly entitled to the ſame price for an equal performance of labour; and for government to veſt any man or combination of men with power to deprive the black man of this right, of this property, of this his equitable due and at the ſame time to retain him in ſlavery, is putting it in the power of an oppreſſor, of an unjuſt and cruel man, not only to rob the oppreſſed black man of 3000 dollars but of that alſo which is of much greater value to him, his freedom and independance and perhaps of his wife and children, with many other precious privileges which are inſeparably connected with liberty.

No. 7. That for any man to countenance ſuch ſinful and oppreſſive government is clearly manifeſting himſelf to be a traitor to God and ſociety.

RUDIMENT VII.

Of hidden designs and impositions in false agency, effected by false government.

The light of the divine word sheweth,

No. 1. That for the agency of any gov-

ernment, so to arrange the laws and affairs of that government, as to place all the most advantageous and important benefits of the country within the reach of a few rich and moneyed men *only*, but entirely out of the reach and power of the common citizen and poor of the land, is an undeniable evidence that such agency is combined, by an union of carnal interest, with the rich, to secure the wealth and power of the country in the hands of usurpers and to enslave the poor.

No. 2. That their secret determinations are, by degrees, as speedily as may be, to establish a hidden aristocracy and by the influence of the most valuable, permanent and increasing property and commanding and certain wealth in the country, by art secured to themselves, to engross the power and usurp the rights of the common people and thus to render the poor subservient to their hidden purposes, in the promotion of the exclusive interest and power of the rich;—by rendering the poor and common citizens tenants, by preventing them of a situation of indepedence and by placing them in a state of dependence on their oppressors.

No. 3. That in order to prevent these evils and to guard against such inequalities and oppressions every poor man, in a new country where there is a plenty of unoccupied land (as is the case in America) ought, without price or purchase, to be placed in the com

plete poſſeſſion of his original eſtate, viz. a ſufficient and comfortable freehold inheritance; which is the native and inalienable right of every man; without which no man ever can be able to realize the full privileges of true political freedom, independence, or genuine republicaniſm.

No. 4. That this free and independent ſituation, with all the privileges of citizenſhip, is the original inheritance unto which the equity of heaven, by birth, entitles every man and withholds from no man;—that the earth is the Lord's and the fulneſs thereof and that it is his good pleaſure to give it unto the children of men, for them equally to poſſeſs, occupy and enjoy. Nor is he in any degree partial in the diſtribution of this common and important benefit.

RUDIMENT VIII.

Of truth as the only fountain of liberty, of falſehood as the only cauſe of bondage, and of the three regular forms of human government.

The light of the divine word ſheweth,

No. 1. That the true political, as well as ſpiritual, freedom of all men exiſts and is founded in the eternal principles of immutable truth and is expreſſed in the perfect law of liberty; that a departure from theſe *firſt* and immutable *principles* is the only cauſe

of all bondage, and that the only way any can be reſtored to their native rights, to the complete enjoyment of real freedom and independence, is by being brought into the complete poſſeſſion of eternal truth and by gaining a complete victory over all its enemies.

No. 2. That the prevalence of falſehood, or belief of a lie, is the only thing that keeps any in bondage or holds any back from their original inheritance; and that the complete victory of truth over falſehood is the only thing that can make the world politically and ſpiritual free.

No. 3. That there is no ſuch thing as permanent liberty to be obtained, nor yet a ſyſtem of principles to be found, whereby the rights of men may be permanently ſecured but under the reign and in the government of God alone.

No. 4. That there are but three regular forms of human government in exiſtence, viz *Monarchy*, *Ariſtocracy* and Democracy; and that what is generally underſtood by republicaniſm, is but a compound, or mixture, of *theſe three*. In the firſt *(Monarchy)* a ſingle individual is conſidered as being veſted with unlimited powers; in the ſecond *(Ariſtocracy)* a certain combination of individuals is conſidered as being veſted with unlimited powers; —in the third *(Democracy)* the people at large are conſidered as being veſted with unlimited powers, and all matters to be determined by

the voice of a majority. That the Agency of ſuch a triple government muſt forever be under the neceſſity of ſtanding out of the one into the other of theſe three conſtituent parts.

No. 5. That under a democracy the Agency of government is reduced to the neceſſity (in order to maintain their credit among the people) of acting not under the influence of an independent principle of genuine goodneſs, but under the influence of the moſt popular and common opinion, which is often wrong, injurious to ſociety, and ſubverſive of much good; and thus many of the moſt innocent and enlightened citizens are greatly oppreſſed and injured by the ignorance and imprudent ambition of the credulous and ſhort ſighted multitude; who are too often led, by improper influence, even to oppoſe their own moſt valuable rights and to vindicate the pernicious deſigns of the moſt intriguing oppreſſor. That *this* lays a real ground for much diſcontent among the moſt valuable citizens and ſo prevents the tranquility of the people and permanency of the government.

No. 6. That *Ariſtocracy* and *Monarchy* are in their nature much more pernicious and ſubverſive of the liberty and welfare of men and open a ſtill greater door for impoſition and oppreſſion;—and that therefore, neither of the three are to be choſen or approved by the truly enlightened citizen.

No. 7. That the power of every individual

and of the people at large, which together make up the general body of ſociety, ought to be duly limited, and that the immutable laws of heaven compoſe the only ſcience of genuine government proper to fix and eſtabliſh the due limits.

No. 8. That the moment any man or combination of men preſumes to preſcribe human limits that moment there is a departure from equality, an aſſuming of ſuperiority and a right to make laws for others to ſubmit themſelves unto; which is but a certain degree of Monarchy or Ariſtocracy.

RUDIMENT IX.

Of Idolatry and ſuperſtition, as the only ground and ſupport of all falſe government.

The light of the divine word ſheweth,

No. 1. That all errors in government are but the offſpring of an ignorance of the ſupreme good and that idolatry and ſuperſtition, which have been occaſioned by falſe ideas of the nature, character and government of god, compoſe the only ground and ſupport of all political corruptions in every nation; and that therefore, correct ideas of the nature, character, and government of god are matters of the firſt importance unto all people, as well for the political as ſpiritual benefit of man-

kind.

No. 2. That the preſent exiſting governments, of the ſeveral nations of the earth, are chiefly made up of a collection of extracts taken from the *four* Monarchies and in a degree modeled after them; and therefore, are all of them, in a greater or leſs degree, contaminated with the various kinds of filth which have originated in and proceeded from the four beaſts and are not of God, but have iſſued forth from a corrupt fountain, where a corrupt or fabulous, Theology laid the foundation and afforded the ſupport of a corrupt, or fabulous, government.

No. 3. That all deviations, in government from the immutable government of God are political corruptions; which, in their nature, ſtand oppoſed to the liberty, peace, ſafety and common welfare of ſociety. That there can be no ſuch thing as genuine republicaniſm ſeparate from the government of God; which, in all caſes, ſecures the equal rights of every citizen, the equal intereſt and happineſs of all; ſo as none may be excluded, excepting thoſe only, who, by wilful rebellion, exclude themſelves.

RUDIMENT X

Of the proper office and work of the true Agency of genuine government.

The light of the divine word sheweth,

No. 1. That the proper office of the true

agency of genuine government is, not to devise or make laws for men, because the prerogatives of legislation do not belong to creatures, and because the eternal and immutable laws of God are in themselves fully sufficient for the complete regulation of all human affairs, but that the only business of the true agency of the divine government, in connection with the people at large, is to ascertain, bring fairly into public view, render intelligible, and make evident to the citizens universally those eternal and immutable principles, those divine governing principles, which together compose genuine Law; in order that the same may be truly administered and duly executed agreeably to the consent and general will of the people.

No. 2. That when the Law shall go forth of Zion, twleve, or at fartherst twenty four, Elders, as the servants of the nation, in the agency at helm for the whole United States of America, will be as sufficient to promulgate the divine government as the great multitude which are now placed at helm are to promulgate the government of the beast; which will occasion much less expence to the country; and that then the rights of the citizens will not be sold in order to defray an unnecessary expence.

No 3. That the Agency of a Democracy, in order to secure the countenance of their constituents, cannot act upon true republican

ground, but are always under an absolute necessity of acting in subordination to the most popular opinion, be that opinion right or wrong.

RUDIMENT XI.

Of the conformity of God to the principles of his own government.

The light of the divine word sheweth,

No. 1. That it is impossible for God, in any of his proceedings towards the subjects of his government, to act, *himself*, in any degree repugnant to what in his own law he requires of *them*, or contrary to the true spirit and principles of that government; but that, in all cases, he will do unto his creatures as he would they should do unto him was he equally in their power and dependant on them as they are in his power and dependant on him.

No. 2. That the whole Law of God breathes forth this principle from God towards all his rational and intelligent creation. That therefore, in imitation of this divine principle in God, all men are required so to conduct towards each other.

No. 3. That the Laws of heaven require nothing of men more than is really necessary for the promotion and security of their own welfare, and restrain men from those things

only which are calculated to do them an injury; so that it is no less the interest than it is the duty of every man to yield an unreserved obedience to the divine government.

RUDIMENT XII.

Of treachery to the cause and kingdom of Immanuel.

The light of the divine word sheweth,

No 1. That whereas the only true religion which the Lord requireth of man and the only holiness taught in the sacred scriptures, whereby men may become qualified to see God and enjoy the pleasures of his eternal kingdom, wholly consist in a voluntary and unreserved obedience to the divine government and whereas all sin and rebellion against God is comprised in a refusal of and disobedience unto this holy government, it will evidently follow that for any man, knowingly, to countenance, or accede unto, any government which in its principles is found to be evidently repugnant to the principles of the divine government and which in its nature is calculated to wage war with the government of God, must be treachery and criminal before the Lord; and can be nothing short of taking part with the beast and his votaries the enemies of the true Potentate; and so

proving either an open and avowed adverſary or wilful traitor to the cauſe and kingdom of Immanuel.

No. 2. That no church or religious ſociety of people, while guilty of ſuch conduct and continuing to countenance ſuch crime, have any right to look for ſpiritual proſperity or the ſmiles of heaven.

No. 3. That all men are divinely bound to acknowledge the divine and no other ſovereignty;—the divine and no other authority;—the divine and no other government.

That as Samuel judged Iſrael by adminiſtering the government of God to men in the fleſh even ſo ſhall the ſaints, under Chriſt, judge the world.

RUDIMENT XIII.

Of the ſelf exiſtence and immutability of right principles and the rights of men; and of the impropriety of uniting with any agency to oppoſe them.

The light of the divine word ſheweth,

No. 1. That the principles of right or the native rights of men, are things which cannot be invented, deviſed, or made by human art or wiſdom, nor yet by the moſt extended wiſdom of the moſt elevated creatures; but

do really exist by natural necessity in and of themselves, independent of invention or knowledge; in their own nature they are immutable and only remain to be discovered, made evident to all, brought into due operation and vindicated.

No. 2. That therefore, the proper business of the true agency of government cannot be to invent or make right principles, nor yet to devise, compose, or make the rights of the people; but rather diligently to apply their attention to the means appointed of God whereby they may discover, or find out, what is right, and what are the native rights of the people.

No. 3. That whatever principles in any government may be calculated to countenance, or protect, any kind of agency or power in opposing or preventing the happy effects of right principles in society, or in the ungodly act of withholding any of the children of God or family of man from the full and complete enjoyment of their original rights, must in their nature be unrighteous and equally opposed to the nature of God and true morality, and such as ought to be discountenanced and opposed by every righteous citizen.

No. 4. That a truly righteous man cannot be content in the permanent security merely of his own rights, but the prevailing disposition of his soul must be such as continually induces him to pursue every possible just

means whereby all others of his fellow men may be placed in a like situation of equal freedom, independence, and happiness with himself.

No. 5 That it is impossible for a truly just man, knowingly and voluntarily, to join with, abet, countenance or assist any man or combination of men in opposing, resisting or fighting against the manifest, equitable, and native rights of any part of the human family; but that, on the contrary, every man of real integrity must feel himself divinely bound to engage, with all his powers, on the side and in behalf of the oppressed against the oppressor in vindication of the original rights of his fellow men.

☞ Imperiousness, Luxury, and Idleness, *the three predominant vices of Sodom*, are the only fundamental obstacles which now stand in the way, to prevent the speedy reception and administration of the divine government in the natural world and to impede the progress of equity after its first entrance among the people

POSTSCRIPT.

Now reader and hearer, the preceding Rudiments, containing the principles and composing the ground, on which we stand and up on which we act, the purport will be left with you judiciously and impartially to investigate and determine, whether the cause in

which we are engaged is such as ought to be rejected and opposed or received and vindicated, by the friends of truth and genuine morality. And *Query*, is it possible for an enlightened and righteous people to lift up a hand against us in the present work?

The time has come for the opening of the bottomless pit; by exposing the deep devices of false government.

" *In the days of these kings shall the* GOD *of* " *heaven set up a kingdom* Dan. ii..44. " see Dan. vii.,22.

PRINCIPLES OF UNION AGREED ON BY THE

POLITICAL CHURCH.

" *The judgment shall sit, and they shall take away his Dominion.* Dan vii..26."

1st.. We agree that this society of which, as individuals, we profess to be members, shall be distinguished and known among men by the *Title*, or *Name*, of " the POLITICAL CHURCH; OR " EMPIRE OF GOD "

2nd We agree to receive the thirteen preceding *Rudiments* Entitled " *Imperial Rudi-*

ments, for the Halcyon and political Church; introductory to the age of science;" as containing, so far, our religious and political principles, as composing the ground on which we stand and upon which we act, and as comprising the substance of the cause in which we are engaged.

3rd. We agree that the only religion to be required among us, as the condition of fellowship, shall be a practical obedience and fidelity to the government of God; as darkly expressed in the old Testament, but more clearly expressed and illustrated by Jesus Christ and his apostles, in the promulgation of the the gospel, as recorded in the New.

That it is not our business to enquire any thing about the opinions of men, concerning any particular doctrinal principles or outward modes of religious worship, as a condition of fellowship in the Empire; but that every member shall be considered as possessing in himself, or herself, an original right to believe and speak as their own conscience, between themselves and their God, may determine; without being called in question by man.

4th. We receive the sacred scriptures of the Old and New testaments as our proper Law book, confession of faith and book of

diſcipline in the political church; and as a book containing all the ſound *Ethics* and good *Government* which are requiſite for the complete regulation of all the ſpiritual and temporal concerns of the whole world.

Notwithſtanding, we do not conſider ourſelves, in all caſes, confined to the mere letter of that valuable book, but to the general ſenſe, taking the whole together.

5th. We agree that all diſputes or differences, civil and religious, which may happen through weakneſs, fallibility of judgment or otherwiſe among the members (when both parties are members) ſhall be adjuſted and determined in the church, by reference to an arbitration of 5 or 7 members in good ſtanding and of honeſt report in the church; to be choſen and appointed by the branch of the church where the caſe may happen.

6th. It is agreed by this church, as a body, that the ultimate deſign of the formation and exiſtence thereof, as a ſpiritual and political combination, under Immanuel, by divine aid, is to bring the government and empire of God into viſible operation among men, to purſue every poſſible juſt means, as this body, under the dictates and influence of divine light may find

proper, whereby all manner of political corruptions and impoſitions may be expoſed detected and ſuppreſſed throughout the world, to make evident and vindicate the original rights of all men (of every deſcription) and, ſo far as poſſibly may be, to open a door for a complete and univerſal redreſs of all manner of grievances abounding in every part of the human family. And all the true members of this ſpiritual and political body do mutually and cordially agree, in the performance of this important and neceſſary work, in all caſes, to receive the URIM, which is the character of God expreſſed in Chriſt, as the only *Standard* by which to determine the truth and propriety of every matter under conſideration to be received, and that every thing which may be found repugnant to *this Standard* ſhall be rejected as being unworthy of approbation; and that the ſeveral members of this aſſociation, in conſenting to unite with this body, do openly declare allegiance to the government of God only and diſavow and renounce allegiance to every other.

ALLEGIANCE (*or holiness*) TO THE LORD.